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## BOOKS RECEIVED

STANGE, CARL. *Einleitung in die Ethik*. Leipzig: Weicher, 1901. Pp. vi+295. M. 5; complete edition, M. 8.

The present is the second of two volumes, the first having dealt with the subject from a historical and critical standpoint, the second containing a formulation of the author's own theory. The latter, which includes a rather extensive system of psychology, is too complex to be given in detail, but in general the author follows the lines laid down by Kant, basing his system upon an analysis of the conception of duty, and tracing the authority of duty to the demands of reason and will. He is Kantian also in his style and method, offering an analysis of the logical presuppositions of ethics rather than an ethical system, and developing his point of view through a somewhat laborious analysis of abstract conceptions, which sometimes obscures the genuine value of his work. But, though a follower of Kant, he has passed beyond the strictly Kantian standpoint and more nearly approached that of the English "self-realization" school. In fact, it is his aim to bring about a reconciliation between the imperatives of duty, and the requirements of practical good, or between intuitionism and empiricism, through a more complete analysis of the meaning of reason and will. His psychology is thus in many respects representative of the most advanced phases of the apperceptional or "self-activity" theory. One point upon which he rightly lays emphasis is his formulation of the "relations of wills"—in other words, of the logical presuppositions of social obligation. These presuppositions were to an extent defined by Kant in his conception of a "kingdom of ends," but it is true that, as the author claims, they have on the whole received little attention from ethical writers. It is interesting to note that, though the author is a theologian, his book contains scarcely any direct reference to theology.

W. F.

WIMMER, R. *My Struggle for Light: Confessions of a Preacher*. New York: Putnam; London: Williams & Norgate, 1903. Pp. 216.

Under the title, *My Struggle for Light*, we have a good translation of the author's *Kampf um Weltanschauung*, which has passed through a dozen or more editions in Germany, so great has been its popularity. There are six chapters, treating of "Morality and Religion," "God and Nature," "The Child and the Man," "Time and Eternity," "Criticism and Pastoral Work," "Christianity and the Sects." Its morality is Kantian, its theology Ritschlian, and its religion that of liberal Protestantism. The author's style is one of prismatic beauty. In illustration of his spirit, a paragraph from his treatment of the nature and function of prayer may suffice: "Suppose only that we were allowed to influence the Almighty; could we imagine for ourselves a more oppressive burden? When my country goes to war, I wish for its victory—aye, with my whole heart. But if God were to say to me, 'The decision shall be with thee; ask only, and it shall come to pass as thou wilt,' then I should fall trembling upon my knees and cry: 'Not mine, Lord, only thy will be done!' For I should at once realize that I must undertake the responsibility for all the consequences of the event throughout the whole course of history; and I could not but faint

under such a burden as that." Preachers would find much in the little book to give both stimulation and sobriety to their thought.

GEORGE B. FOSTER.

SULLY, JAMES. *An Essay on Laughter: Its Forms, Its Causes, Its Development, Its Value*. New York and London: Longmans, 1902. Pp. xvi+432. \$4.50.

We have here the first comprehensive special study of the sense of humor in all its aspects that has appeared in English. The book considers the phenomenon of laughter in its physiological, psychological, and ethnological relations; reviews and estimates the numerous theories of the ludicrous; and concludes with a consideration of the place and value of humor in human life, and inquires "how far along the road of philosophic speculation the companionship of the mirthful spirit is possible." Sully's work is characterized at once by an unusual thoroughness and balance, and by a lightness of touch not inappropriate to the subject.

F. H. L.

ANDERSEN, AXEL. *Das Abendmahl in den zwei ersten Jahrhunderten nach Christus*. Giessen: Ricker, 1904. Pp. 95.

BASSERMANN, H. *Über Reform des Abendmahls: Briefe an einen Laien*. Tübingen und Leipzig: Mohr (Siebeck), 1904. Pp. 81. M. 1.40.

BENSOW, OSCAR. *Die Lehre von der Versöhnung*. Gütersloh: Bertelsmann, 1904. Pp. 328.

BRIGGS, CHARLES A. *New Light on the Life of Jesus*. New York: Scribner, 1904. Pp. 196. \$1.20, net.

BURTON, ERNEST D. *A Short Introduction to the Gospels*. Chicago: University of Chicago Press, 1904. Pp. 144. \$1.

CLARKE, WILLIAM B. *A More Excellent Way: A Book concerning the Provision Made of God for a Life in Common between Himself and Man*. New York: Putnam, 1904. Pp. 227.

CORREVON, TH. *Die Gottheit Christi*. Berlin: Deutsche Orient-Mission, 1904. Pp. 63. M. 0.50.

CROOKER, JOSEPH H. *The Supremacy of Jesus*. Boston: American Unitarian Association. Pp. 186. \$0.80, net.

DESSMANN, GÜNTHER. *Geschichte der Schlesischen Agrarverfassung: Abhandlungen aus dem staatswissenschaftlichen Seminar zu Strassburg*. Heft XIX. Strassburg: Trübner, 1904. Pp. 261.

DUFOURGQ, ALBERT. *Saint Irénée*. Paris: Lecoffre, 1904. Pp. 202.

DUMM, ET AL. *The Old Puritanism and the New Age*. Addresses before the Woburn Conference of Congregational Churches at Malden, Massachusetts, April, 1903. Boston: Pilgrim Press. Pp. 106.

EISENHOFER, LUDWIG. *Das bischöfliche Rationale: seine Entstehung und Entwicklung*. München: Lentner, 1904. Pp. 49. M. 1.60.

FALCONER, R.A. *The Truth of the Apostolic Gospel*. New York: International Committee of Young Men's Christian Associations, 1904. Pp. 148.

FLEMMING, P. *Gott und die Seele*. Gütersloh: Bertelsmann, 1904. Pp. 71.

FOSTER, FRANK H. *The Teaching of Jesus concerning His Own Mission*. New York: American Tract Society. Pp. 136. \$0.75.